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Nur-ud-Din Muneer
M.A.

EXPONENT OF AHMADIYYA ISLAM AND OF ITS WORLD-WIDE REVIVALISTIC ACTIVITIES

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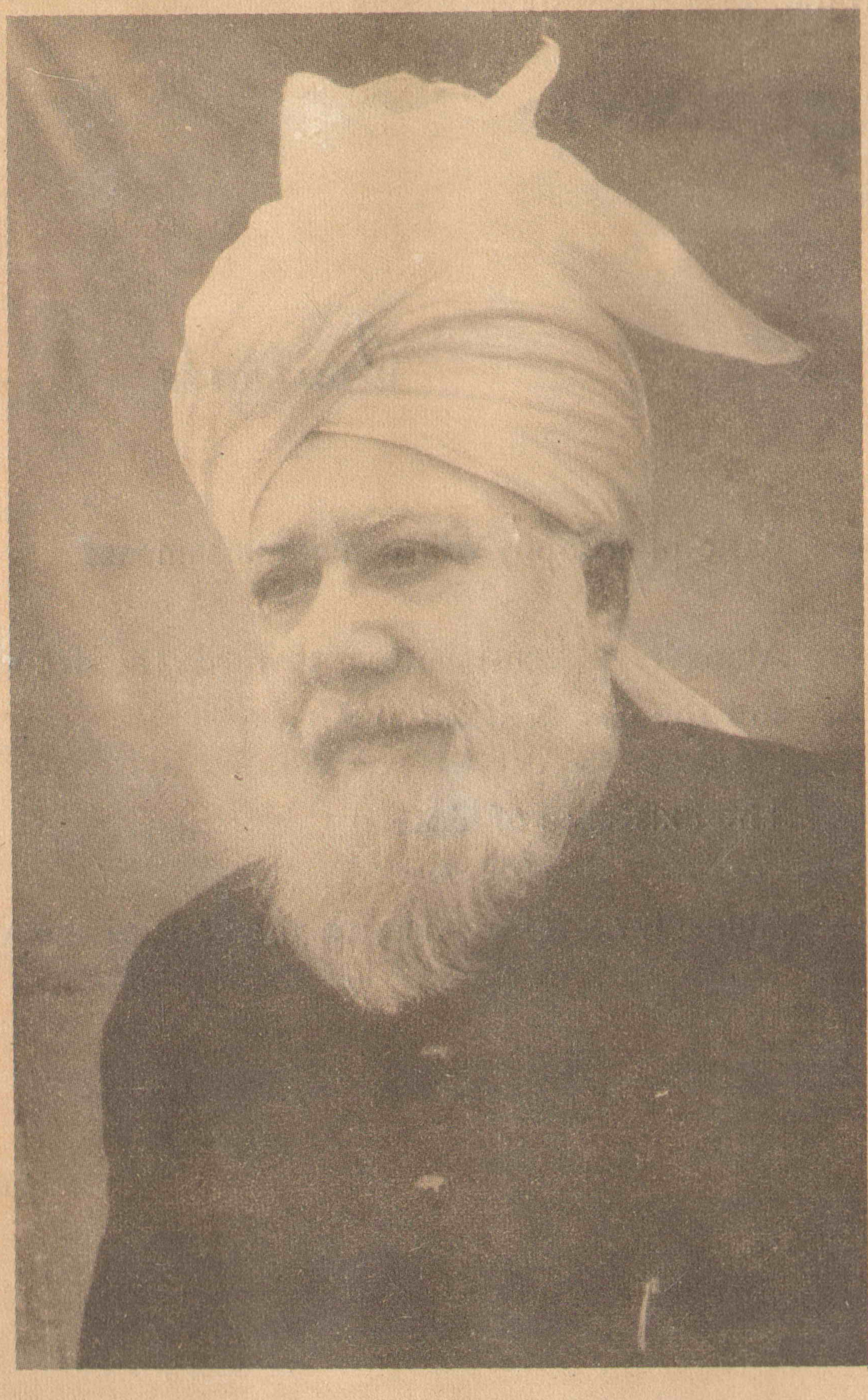

HAZRAT MIRZA NASIR AHMAD

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Khalifatul Masih III

بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-i-JADID

RABWAH

Vol. XV—No. 5

May, 1979

Editor

NUR-UD-DIN MUNEER M.A.

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The Basic Philosophy of Islamic Punishments In answer to an American Tourist's Questions

By Hazrat Mirza Bashir Ahmad, M.A.

Sometime back in 1950 an American tourist came to Lahore. He wanted to know the philosophy underlying Islamic punishments, especially the significance of its severe prescriptions. He was particularly critical of the Quranic punishment of hand cutting for theft. The hints which Hazrat Mirza Bashir Ahmad (Peace be on him) wrote for him in reply to his questions are being published in Tahrik-i-Jadid for the benefit of its readers. (*Ed.*)

(1) The first requisite for understanding the philosophy of Islamic punishments in comparison with those practised in the West is to comprehend the basic ideology of both the systems, without which no insight can be obtained in this subject.

(2) Islam decrees the taking of a life for a life, except that the heirs of the slain might accept, of their own free will, to take the blood money. (2 : 79) In this contingency, the state must verify that the heirs are not subject to duress or any deceit. The state should also make certain that the change in punishment is in the interests of the society, as a whole (42 : 31-44).

(3) The Holy Quran, as is commonly believed, does not prescribe

punishment of stoning for a married adulterer or a married adulteress. If it had been its intention it would have clearly stated so particularly, when concerning an unmarried adu'terer, the Holy Quran has prescribed in clear words a lesser punishment than stoning., i.e. flogging. It is also worthy of note in this context that the punishment of flogging has been promulgated regarding an affair alleged about a married lady. (24 : 3). (Bukhari tradition regard ng Ifq, i.e., the great lie).

(4) There is no authority in Islam for punishing an apostate with death. Death penalty was in reality imposed against treason and rebellion, which came wrongly to be taken for apostacy as in the early days of Islam it was invariably bound up with treason and rebellion. (5 : 28-35)

(5) The punishment of amputating the hands and feet prescribed in the Holy Quran for rebels and dacoits, is in fact intended for those criminals who perpetrate these savageries on innocent people (Maida Ruku 5 and Bukharı, story of Orainiyeen عرینیین). In this context, the law of retaliation prescribed by the Holy Quran should also be kept in view. The Quran proclaims that there is security for society in the law of retaliation. (2 : 180)

(6) The punishment of amputating the hand of a thief perhaps needs further clarification. But if we keep in view the significance of Islamic ideology it would not be difficult to uphold it. The following points are worth consideration in this context.

(a) Islam aims at checking the repetition and spread of crime by prescribing severe and deterrent punishments. (Sura Al-Baqra, ruku 22 and Sura Al-Nur Ruku 1). Contrarily, the present system in western society which is the product of false sentiments, by adopting punitive measures which are both ineffective and lengthy, increases the incidence of crime, and contaminates the whole society.

(b) Islam, for the sake of reformation, does not hesitate to sacrifice an individual for the good of of the whole society. Surely this is the right and reasonable course. (Al-Baqra, Ruku 22, Al-Maida Ruku 5). Contrary to it, the present system in the west, feels shy of it and corrupts the whole society. No reasonable person will deny that taking pity on an individual and debasing the whole society instead is not at all a wise step. It is decidedly wrong and the world history is full of its evil consequences.

(c) Jesus' saying "A tree is known by its fruits" is also helpful in reaching a correct conclusion about it. Wherever Islamic punishments

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have been enforced crime has disappeared necessarily in the least possible period of time. But crime has increased manifold in other systems. This difference is so marked that it needs no explanation.

(d) Another misconception existing about it is that its critics, knowing of the large number of criminals infesting modern society imagine that if they are meted out Islamic punishments they will all lose their hands and go about with the stumps only. This picture gives them an appalling shock. But this apprehension is wrong. For, when Islamic punishments are enforced, the hands of one or two persons might be cut at the most but then the offence of theft will disappear altogether. This is indeed the condition which emerges in a society in which Islamic punishments are enforced.

(7) In view of the above explanation regarding the Islamic punishments, it would be wrong to assume that Islam prescribes the punishment of cutting the hand of a thief in all cases indiscriminately. Far from it, it imposes many wise conditions and limitations on its operation. Some of them are enumerated below :

(a) The stolen goods should not consist of eatable things, which are essential for maintenance of human life. The Holy Prophet (peace and blessings of God be on him) did not enforce the penalty of hand cutting in the case of thiefs who had stolen some fruit or any other eatable things. (Imam Malik and Tirmizy). Similarly, if a traveller who, in the course of his travels, becomes destitute, and commits theft, he will not be subjected to the penalty of hand cutting. Some other suitable punishment will be prescribed for him instead (Abu Daud).

(b) For the enforcement of the penalty of hand cutting, the robbery should be of some extraordinary nature. According to the pronouncements of the Holy Prophet (peace and blessings of God be on him), stealing of valueless ordinary things does not make the culprit liable to the imposition of this penalty. (Bukhari and Muslim).

(c) The theft should also be free from any element of doubt. For instance, if a person misappropriates something from a property in which he is also a co-sharer, even if he takes for himself more than his share, his hand shall not be cut. Under this principle, the Holy prophet (peace and blessings of God be on him) did not give this punishment to any soldier who had stolen something from the war booty. (Tirmizy).

(d) Taking of a near relation's money within the limit approved

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by general consensus also does not fall under the category of theft punishable with hand cutting. The Holy Prophet did not object to the conduct of Abu Sufyan's wife Hinda, when she took her husband's money without his prior consent (Circumstances relating to the conversion of Hinda). Similarly, Hazrat Umar, did not consider a person meriting the hand cutting punishment, who steals from the national Baitul Mal though he might be considered liable to some other suitable punishment according to the circumstances of the case.

(e) Under the pronouncements of the Holy Prophet (peace and blessings of God be on him) a minor or a person of unsound mind will also be exempted from this punishment even if they are guilty of stealing.

(f) Similarly it is clearly stated in the traditions of the Holy Prophet (peace and blessing of God be on him) that the person who pilfers someone's money forcibly, or deceifully will not be subjected to the punishment of hand eutting, nor this punishment will be given to such a person who is guilty of breach of trust (Tirmizi), though they will be meted out some other suitable punishment).

(g) Lastly, the person who steals but feels ashamed of his foul deed, and repents before he is arrested will also be spared from this punishment. (Al-Maida, Ruku 6).

8. The issue which is being hotly discussed nowadays in the United States regarding the keeping or abolishment of capital punishment also throws a flood of light on this problem. Sometime back some States had experimentally abolished the death penalty, but its consequences were so disastrous in increasing the incidence of crime that it had to be reinforced.

9. The Mosaic Law, which is taken to be Divinely revealed by all Christian nations and Christian countries, prescribes punishments which are more severe than the Islamic punishments. And Jesus Christ says, 'I have not come to destroy the law but to fulfil it.' In view of his declaration religious minded people among the Western nations have no right to object against Islamic punishments.

10. If Islamic punishments appear severe to some people, even then this shall have to be admitted true that its aim is to remove evil from the world and not to establish or further increase it.

11. Incidentally it will also be of interest to mention that some latter commentators of the Quran consider the term of hand-cutting as a metaphor, signifying punishments like imprisonment which will make the culprit incapable of stealing. But this explanation carries no weight and

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is unacceptable. In such an important problem of such dimensions, without the support of a convincing and uncontrovertible argument, such a baseless interpretation cannot be entertained.

12. Regarding the equal retribution in the case of different limbs of the body, i.e., an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth etc., the first point worth consideration is that the relevant verse quotes it from the Torah and does not promulgate it as its own injunction. (Sura Maida). But as it is mentioned in the Traditions of the Holy Prophet (peace and blessings of God be on him), it is a reasonable way of retaliation, without which true peace and order cannot be established in a society. This Commandment will come under the same basic princiciple which has been laid down in the Quranic verse, i.e.

"And there is life for you in the law of retaliation, O men of understanding, that you may enjoy security". (2 : 130)

English rendering by Nur-ud-Din Muneer M.A.

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(تلخیص حدیث نبوی)

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Ahmadiyya Contribution towards the decline of Christianity and the rise of Islam in Africa

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Compiled by Nur-ud-Din Muneer M.A.

We give below some statements by the exponents of Islam and Christianity regarding their aspirations about their respective Faiths, and also some pronouncements by knowledgeable persons showing how their hopes have fared with the passage of time (Ed).

— 1 —

"Who is now unaware of this fact that there is only one Evil which has reached its culmination in our time in the whole world? This Evil, absolutely contrary to Divine teachings is the doctrine of atonement and trinity, which should be named "The Evil of the cross", for both these concepts are wholly bound up with it. God Almighty saw in Heaven that this Evil has immensely flourished and is surging like a stormy sea in our time. So according to His promise, God willed to smash this evil into pieces. God had foretold in the very beginning, through His most Beloved Prophet (peace be on him) that the person who would crush this Evil by means of his determination, prayers, power of expression, efficacy of speech and infidel-killing breath, he will at that time be given the name of Isa (Jesus Christ) and Masih Mauood (Promised Messiah)."

The Promised Messiah, in his book (Anjam Authum), published in 1897.

— (2)

"God Almighty has preserved the countries of Africa for Ahmadiyyat. The future of Ahmadiyyat is closely connected with Africa."

Hazrat Khalifatul Masih II, in his Friday Sermon, published in the Daily Alfazl, 8 Feb, 1961)

— (3)

"The reason which first impelled me to start the propagation of Islam in Africa was that I once read a tradition of the Holy Prophet. It is stated in that tradition that an Abyssinian would attack Arabia and try to lay waste the Holy City of Mecca. At this I was filled with a strong desire to convert Africa to Islam so that there might remain no danger to the Holy Mecca. And instead of someone ruining the Holy city

of Mecca, Africans might rather establish its glory and add to its popularity."

(Hazrat Khalifatul Masih II, in his Friday sermon, published in the Daily Alfazl, 25 March, 1960).

—(4)—

"I might sketch movement in Mussulman lands, which has touched with the radiance of the Cross the Lebanon and the Persian Mountains, as well as the water of the Bosphorus, and which is the sure harbinger of the day when Cairo and Damascus and Tehran shall be the servants of Jesus and when even the solitudes of Arabia shall be pierced, and Christ in the person of disciples shall enter the Kaaba of Mecca and the whole truth shall at last be there spoken. "This is eternal life that they might know Thee only, the true God and Jesus Christ whom Thou had sent".

(Barrows Lectures 1896-97 Christianity, The world wide Religion, by John Henry Barrows, page 42).

—(5)—

"Mohammadanism is the only great religion to come after Christianity. It is the only religion which categorically denies the truth of Christianity. It is the only religion which claims to complete, supersede and correct Christianity. It is the only religion which in past years has signally defeated Christianity. It is the only religion which in parts of the world is gaining upon and forestalling Christianity".

(Christian Evengelist, Temple Gardner's 50 years old statement reproduced in World Christian Digest, June, 1962)

—(6)—

"The African Continent would lead the destiny of humanity in the future and that the biggest challenge the West will have to meet there is Islam.

(Senator fullbright in his report presented to President Johnson about his tour of Africa.)

—(7)—

"I have met a mumber of people who think Africa may eventually be overwhelmed by Islam".

Dr. Billy Graham, a well known Christian evangelist of America.

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—(8)—

"The alarm has sounded in many parts of the Christian world. A Catholic authority cried: "Catholic Missions in Africa would do well to take stock of the present situation concerning Islam.

"Some people openly speak of a reconquest of Africa by Islam as spectacular as the seventh century movement, though this time by peaceful advance.

(The Arab Role in Africa by Jacques Bauben penguin Books, 1962)

—(9)—

"The indirect result of the endeavour and enterprise of this (Ahmadiyya Movement) can be stated by saying that through their influence and teaching thousands of Muslims who do not belong to its membership form in fact a strong rampart against Christian Missionary activity. Though these Muslims are not members of the Ahmadiyya Movement, yet they peruse its literature, so, thus armed with the knowledge and information contained therein they should be in a position to cope with the Christian attacks against Islam, and be able to present their religion in a new light".

(Islam By J. Christensen and A. Neilsen).

—(10)—

"It is true that but for the Ahmadiyya Movement which has chalked significant successes, particularly, in the educational, social and religious fields, the image of Islam would have been dragged very low by people who adhere to Islam merely for fortune seeking".

(Daily Graphic, Ghana 27th December, 1978).

—(11)—

"The Ahmadiyyas seem destined to work out a revolution in Mohammadan life in Nigeria. The Movement is working remarkable changes in the life and outlook of young Mohammadans not only in Lagos but throughout Nigeria". (Daily Nigerian Spectator)

—(12)—

"Something has to be said still about the Ahmadiyya Movement. It came to Ghana in 1921 (from Pakistan). It has been very active in fields which orthodox Islam did not touch at all, education and medical work".

(Survey of the Church of Ghana p. 20: printed by Catholic Mission, Ghana).

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—(13)—

"It is, I believe a curious, but welcome and fruitful act that for two countries so distant, our relations in the recent past have been so richly intensified by contacts of a social nature, in the fields of law and religion. Three years ago we were the happy beneficiaries of the company of another illustrious son of your country, Sir Mohammad Zafrulla Khan, Lawyer, statesman, and religious leader. Long before that, in the field of spiritual development, our people have benefited inestimably by the ever-expanding influence of the disciplined study of Islam, by the active self-sacrifice of energetic Islamic teachers of the Ahmadiyya sect from your country, whose activities have borne rich fruit in the high quality, of a large number of educational institutions founded and operated by this movement; and whose products, true and sober products of the wisdom of the Prophet, are making rich and ever-expanding contributions of the spiritual life of our large Islamic population".

Mr. Azu crabbe, the chief Justice of Ghana in his paper, which he read before The Third Pakistan Jurists' Conference 1976 held in Karachi on the occaison of Quaid-i-Azam's centenary. From the Book entitled the Third Pakistan jurists' conference 1976, published by Pakistan Bar Council page 77.

—(14)—

"For some time now articles bearing on the Muslim faith have been appearing in the columns of the local press. These articles which were originally lectures and broadcast talks are the intellectual thrust of the Ahmadiyya Movement Missionaries. How many converts they have been able to win so far is not yet known.

"For all our religious tolerance we cannot blind ourselves to the fact that religion does influence the trend of political thought and way of life.

"Sierra Leone has been invaded and the invaders are gathering strength."

(The Sierra Leone Mirror Saturday November 20th, 48)

(15)

"It's (Ahmadiyya Movements) activities now have spread in many parts

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of Sierra Leone. There have been remarkable and tremendous successes made by the Mission in the field of Islam, Education and Health. Many primary schools, Secondary schools and Health Clinic Centers have been built in many parts of the country.

"The Missionaries devote their relentless efforts and energy in the Socio-Educational advancement of the nation.

"I must say here categorically that we express gratitude to them and pray that they may continue to work very hard, so that a distinctive landmark in progress would be achieved".

(Extract from the speech of Hon Bengeli Mansarry,
Minister of Interior, Sierra Leone).

(16)

"You and Executive Committee of the (Ahmadiyya) Mission have contributed so much to the spiritual, economic and social development of this country. Your kindness, tolerance and love for your fellow-men have been a spiritual incentive and example for all of us concerned with improving the status of poor ; your numerous schools and your dedicated teachers have given a chance to the less privileged to become enlightened as a result of mastering "the three Rs (Reading, writing and Arithmetic)" Needless to say that the hospitals which the Mission has constructed and equipped have cured so many stricken by the ravages of diseases peculiar to this region of the world".

Mr. William F. Harper, a representative of the U. N. Development programme, stationed at Sierraleone, in his letter addressed to an Ahmadiyya Missionary on his departure from the country.

(17)

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"Already the Ahmadiyya Movement has made commendable inroads in our medical fields. Doctors and dentists are now attending to our people in places where such facilities have never existed before".

The Gambia out look)

The Existence of God

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By Habib Ahmad M.A.

The most important problem confronting a human being is to have certain knowledge of the existence of God, because belief or disbelief in it influences his whole life and character. Moreover belief in the Day of Judgement and life hereafter is also bound up with it. Without faith in God, belief in the hereafter is out of question. An atheist is bound to think that every thing finishes with death. Without belief in God and the life hereafter man can have no strong incentive to be morally good. It is the fear of God and the feeling that man is answerable to God for all his actions that makes him a moral being. In order to have a strong faith in the existence of God man needs sound arguments supporting this concept. Some arguments are produced below to strengthen our belief in it.

It is in the very nature of man that when he is overwhelmed by unsurmountable difficulties, or is in utter distress, or he finds himself totally helpless, he instinctively calls a Supreme Being for help. At that critical moment he feels that there is a supreme Being Who can rescue him from his miserable plight. Referring to this nature of man God says in the Holy Quran that when He asked the souls if He was not their Lord, they answered surely He was. Again God says in the Holy Quran that when a ship is overtaken by a terrible storm, all the people on board including atheists, sincerely invoke Him for help, but when they are saved they again forget God. This shows that God actually exists Whom man instinctively calls for help when he is in distress.

Again man instinctively feels that he is answerable to a Supreme Being for all his actions. In each and every situation he feels that he ought to do what is morally right. If under the pressure of his emotions he happens to do something immoral he feels remorseful because inherently he feels that he ought to have done the right thing. Whenever a man does something wrong if he is asked as to why he did so, he will always try to justify the morality of his action by giving arguments, but will never say that he was free to do whatever he liked. Suppose a man was drowning in a stream, someone stood on the shore, he drowned before his very eyes. If he is asked why he did not try to

save him, he will never say it was not his duty to do so; but he will try to justify his action by putting forward certain arguments. He might say that he did not know how to swim; that he shouted for help but no body came, and that he did whatever he could but was sorry that he could not rescue him. This shows that man inherently feels that he is answerable for all his actions to God and that in every situation he is supposed to do what is morally right. It means that God actually exist to whom man instinctively feels answerable for all his actions.

It is obvious that before the appearance of life on this earth, our universe consisted of mindless and lifeless matter. It seems unbelievable that out of this mindless and lifeless matter man could have emerged automatically through its mechanical and accidental combinations and recombinations without the agency of an All-Powerful, All-Wise and All- Knowing Creator. Following the same argument Descartes says, "My first Cause cannot be lifeless and mindless matter, as the result cannot be greater than cause. My first cause cannot be less than God".

There is design, order, wise inter - relation and inter - dependence between the things of the un verse. This cannot happen accidentlly. Air, water, vegetation, suitable temperature which are indispensable for the existence of life could never have assembled on earth accidentally. Then, million of miles away the sun could not have appeared accidentally to support life on this earth. Similarly males and females are very intricately related for promoting social consciousness and procreation. Such feelings and mutual attraction could not have been the result of mechanical automatism of matter. All this order, design and wise inter - relationship between the things of the universe shows that there is an Eternal, Almighty, All - knowing and All-wise Being Who has brought everything into existence with perfect wisdom.

The Promised Messiah and Mehdi, the founder of Ahmadiyya Movement in Islam has categorically said that all such arguments that have been mentioned above cannot provide us with sure knowledge of the existence God. Having been enlightened by all these arguments about God we can simply say, "There should be a Creator of this Grand Universe." But it is only a hypothesis. Unless this hypothesis is verified by direct observation we cannot say, "There is a Creator". All our Positive and scientific knowledge is based on direct observation of facts. But it is

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obvious we cannot observe God by the apparatus of our sense ogans. Hence, our hypothesis that there should be a Creator of this Grand-universe cannot be verified. Therefore, we cannot attain to certain knowledge of the existence of God simply by exercising our reason. The founder of Ahmadiyya community has put forward a beautiful example to illustrate this fact. He says if we find a room bolted from inside, we will at once put forward the hypothesis that there should be someone inside the room. But unless this hypothesis is verified by direct observation we cannot say there is someone in the room. Unless we see the man or hear his voice we cannot be sure that there is somebody in the room. Similarly by looking upon this wonderful universe we can only say that there should be a Creator. But this is a mere hypothesis, unless it is verified by direct observation, it is not valid. But we cannot observe God, as the Holy Quran says, 'Eyes cannot see Him". It means we cannot have certain knowledge of the existence of God simply by exercising our power of reason. Hazrat Ahmad, the founder of Ahmadiyya community, says that Divine revelation is the only means by which the prophets attain to certain knowledge of the existence of God. Then their followers by witnessing the miracles of the prophets, by seeing their prophecies fulfilled, by observing the purity and nobility of their lives and by reading the wonderful contents of the revealed guidance, can have certain knowledge of the existence of God. If God had not revealed Himself to His prophets man could never have attained to the certain knowledge of His existence.

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رسالہ تحریک جدید

کے متعلق

حضرت خلیفۃ المسیح الثالث

کا زریں ارشاد

"رسالہ تحریک جدید ہے۔ یہ اپنی نوعیت کا ہے - بڑا مفید ہے -
اپنے دوستوں کو پڑھانا چاہئے"

اقتباس از تقریر حضرت امیرالمومنین برموقعہ جلسہ سالانہ ۲۷ دسمبر ۱۹۷۷ء

Supreme Divine Being and Peace

It is common knowledge that mere desire for peace cannot bring peace to mankind. Generally man desires peace for himself and not for others. Nobody likes his enemies to be healthy, wealthy and strong. Whenever he says that health, wealth and strength are valuable assets, he means that they are good for him but not for his enemies. Even the strongest desire for peace cannot produce true peace, because all nations want peace for themselves and not for their enemies. They want to make peace at the expense of others. This formula when carried out into actual practice cannot give true and universal peace. It brings about spurious and unilateral peace. True and universal peace can only be secured when man believes that there is a Supreme Divine Being above him who wants peace not only for him, his country and his people, but for other countries and nations as well. And if I desire peace for my people only, He will not love me or help me by His grace. True and everlasting peace can only be secured by introducing this element of faith into the hearts of men. The Holy Prophet of Islam purified the intentions of mankind by instilling the idea of a Peace loving God into their hearts.

Good deeds are the fruit of good intentions. There is no true peace in the world, in spite of continuous efforts of the world powers and their politicians for peace, because they preach what they don't practise. They are not sincere, they are not honest. They condemn hostilities when other powers are aggressive, but are prepared to make war and justify it if their own interests are at stake. Belief in one Peace-loving God is the only remedy for this loathsome, mental disease.

Belief in one God would banish all selfish ideas from their heads and their greed would soon disappear, their outlook will be widened and their views shall become broad. They will then not only seek their own welfare, but the welfare of other people as well. This belief will deter people from crushing the interests of others on pain of annihiltion by a Supreme Being. A child snatches a toy from his younger brother and secures peace and happiness for himself, but he simultaneously disturbs the peace and happiness of his brother. Can you imagine that their parents will allow this unfair game to continue? Nay; they will

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at once restore the toy to the oppressed child and punish the "aggressor".

Peace secured at the expense of others cannot be everlasting. True peace is one which is attained with due regard to the interests of others. Accordingly true peace and happines cannot be secured without a belief in a Supreme Being who is Granter of Peace as well. Islam is the only religion that has preached to the world, that God is the the fountain-head of peace as well.

Next follows the message which the Divine Being has given to man for attaining peace. Man-made laws cannot keep peace and a mere desire for peace cannot achieve the desired end. It is only a living God who can dictate the terms of peace to selfish man. Hence, it is imperative that the Supreme Being should guide us in our efforts to secure true peace ond happiness. He has given this guidance in the shape of the Holy Quran. It is through following its teachings that peace can be secured on this earth.

God is A lovely Treasure

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The Promised Messiah

Before the Al-Mighty, True and Perfect God, our souls lie prostrate. So does every particle of our being. He, our true God is of unlimited bounties, unlimited powers, immeasurable beauty and grace. There is no God but He.

From Nasim Dawat (p. 1)

We assert this as a challenge that whoever decides to wield his pen on the subject of Almighty Allah His Being and Existence, will have to reach the God of Islam. In the Book of Nature every single leaf points to Him and our own nature reflects but Him.

From Malfuzat Vol. 1 (p. 79)

Ahmadiyya Takes Islam to the Ends of the World

Annual Report of the Activities of the Fiji Jamaat

Digitized by Khilafat Library Rabwah

Presented on the occasion of the 9th Annual convention held in Suva December 26, 1978

By Mahboob Yusuf Khan, General Secretary,

The year 1978 has been a year full of activities and achievements. Members of the Jamaat all over Fiji had by the Grace of Allah, shown a glorious example of their devotion and love towards Islam and Ahmadiyyat and had, during the year, engaged themselves in an untiring effort to convey the message of Islam to the people of this country.

We have been doing our best to build the Mosque here in Suva. This is not the work of one man but is the outcome of the co-operation and untiring zeal of scores of Ahmadies who have worked with us day and night in this task.

After several months of hard work with numerous ups and downs, we have built four shops and two more are under construction. From these four shops, one is used as a library. Last year when we met in our Annual gathering this library and a reading room was formally inaugurated by our Amir and Missionary Incharge, Maulana Din Mohammad Shahid Sahib. A large number of our members and guests participated in the opening ceremony. This event is considered as the most memorable and auspicious in our Jamaat's 18 year history. A lot of effort by the committee, well-wishers, keen members and volunteers went into planning, financing and the supervision of the new building.

We had our regular Executive Committee meetings under the instructive guidance of our Amir the Missionary Incharge. So far five meetings have been held.

The finance has been our main problem. Throughout the year members were urged to pay their subscriptions. Some of the members pay regularly, but are really not paying their dues according to the prescribed rate which is 1/16 of their earnings and are simply giving whatever they wish. It is the duty of every Ahmadi to pay their rightful

chanda and not what they wish.

It is of interest to note that by the prayers of Hazrat Khalifatul Masih and by the whole-hearted support of the members, Jamaat has collected the sum of $ 45, 827.00 last yest, that is from May, 1977 to May, 1978. In comparison of year 1976-1977, we have gone far ahead in collecting the chanda. In the year 1976-1977 the amount collected was $14,311.00, which means that we collected $31,516.00 more within a year. It is worthwhile mentioning here that within six months of the year in review, we collected $17,094.00.

Just recently I have got November figure from Amir Sahib and this amounted to $8,505.06 and the amount collected from Nasarwaqa is $4,000.00. The amount for six months plus November and Nasarwaqa collection is $29,599 25.

The three completed shops have been rented out and we expect good revenue in return. Please pray that Almighty Allah may help us to build the remaining shops and the mosque which will be unique in the Southern Hemisphere.

I may add here that the celebration of Seeratun Nabi of the Holy Prophet (peace be on him) by the grace of Allah was observed successfully. Khilafat Day, Masih-e-Mauood Day, Musleh-e-Mauood Day were duly celebrated at the different centres of the Jamaat.

In the year under report 15 speeches were broadcast on radio on various topics by our Amir and Missionary Incharge, Maulana Din Mohammad Shahid Sahib. The Message of Ahmadiyyat, the true Islam, through these radio talks, has been effectively preached to thousands of peoples belonging to various religions.

No doubt, you will be glad to know that by the grace of Allah, a new mosque was built in Nasawarqa, Labasa and the opening took place on 3rd December, 1978. This is our 7th mosque and the official opening was performed by the Amir and Missionary Incharge. The said mosque was under a debt of $900.00. On the occasion of the opening of the mosque, the Amir and Missionary made an appeal to the members to have this debt of $900.00 paid off. By generous donations of the members, the amount was paid off within half an hour.

I must mention here that our missionaries have been a great

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source of inspiration and encouragement in getting the contributions from Ahmadies outside the districts. With their continued assistance, encouragement and blessings, no obstacle is too big for us to overcome.

By the grace of Allah our land problem in Ba town has been solved. The land has been purchased and the full amount $ 4,112.00 has been paid. We have got the same site where our old building stood. It is the duty of every Ahmadi to think of erecting some building on this land which is in the heart of Ba town.

Preaching was in progress and as a result some Fijian brothers took baiat and embraced Islam. At Moro 20 Fijian brothers attended the Eid Prayer. After the prayer, the Fijian brothers had discussion with our Maulana Sajjad Ahmad Khalid Sahib for an hour about one God. Alt gether 40 baiat took place by the grace of Allah. Taleemul Quran classes and weekly Darsul Quran meetings were held succesfully in all branches of Fiji.

Our Jamaat had no Kazi of our own so the Jamaat elected Mr. Mumtaz Ali Maqbool, Barrister and Solicitor, as our Kazi, of our Jammat in Fiji.

Ahmadiyya Primary School

Our school is running very well. We made an application to the Education Department for the change of the name of our school from Tavakubu Primary School and you will be glad to know that by the grace of Allah, it has been approved by the department. Much development work has been done all round the school by the Housing Authority. A driveway has been constructed by the Housing Authority recently for the school. The attendance of the school currently is 359. We have ten teachers on the staff and a full time Arabic Language Instructor.

Talimul Islam Kindergarton

This Kindergarton school is running well, having the attendance of 41 children and a teacher.

Finally before I close my report I would like to thank all the members of the Jamaat for their co-operation and also for giving me an opportunity to present this humble report before them.

Last but not least I cannot forget to thank the Suva Jamaat for making all the preparations and making the Jalsa such a success. May Allah reward them. Amin. Once again many thanks to all.

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Ahmadiyya Muslim Secondary School Kissy Dockyard Progress Report for First and Second Terms 1978/79 Academic Year

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By A. B. Kamara, Principal

In the name of Allah, the Greatest. I am very pleased to deliver this report on the progress of Ahmadiyya Secondary School since the beginning of this academic year.

With regards to the question of staff and enrolement, it has not been easy to get trained and qualified teachers but with Allah's blessings, I am happy to report that the school's academic needs are adequately met by a team of trained, experienced and qualified teachers whose commitment for their work is exemplary. The number of trained and qualified teachers according to the pupil/teacher ratio is forty five (45). Admittedly, very few secondary schools can, at the moment boast of such a team of trained, qualified and dedicated men.

On the academic field, the school, much to the envy and discomfort of older christian schools is making impressive achievements. In the 1977/78 academic year, we sent 304 candidates to sit the joint WASC/GCE 'O' level examination. This was the largest number of candidates sent by a single school in the country. This number not withstanding, the performance of the school was excellent as the analysis below attests.

Total number of candidates for 1977/78 WASC/GCE Examination		304
Number of candidates with Division One	—	15
Number of candidates with Division Two	—	34
Number of candidates with Division Three	—	105
G.C.E Passes	—	136
Failures	—	11
Absentees	—	3
Grand Total	—	304

Proceeding from the above, it is clear that today, the name Ahmadiyya is synonymous with progress and high academic standards. Permit

me to note with the greatest satisfaction that the high standards we are currently maintaining are not at variance with the expectations of the school. It is my avowed determination to live up to their expectations. As the majority of our country's population uphold the Islamic faith, muslims, by and large, have come to look upon the school with pride, satisfaction and admiration. In their eyes, the school has become a redeemer of the Islamic faith and prestige as well as a repository of hope for muslims in our society where Islam is deeply rooted. Ahmadiyya Muslim Secondary School's recognition as a leading school—a recognition based partly on its academic powers—is clearly demonstrated in the scramble among parents to secure places for their children in the school. Only a school which has presented sound and impeccable academic credentials to the public could win such public admiration and respect. The struggle for a brighter academic record continues and I promise that we will never falter, flinch or fail. Insha Allah.

Originally regarded as an institution for the education of the children of poor muslim parents by many people, the school has now emerged from that limited role to play a more important one that is all embracing in its scope; it has become an ideal institution for the education of the children of poor and well-to-do parents alike. It is indeed, a pleasure to note that Ministers and other top ranking personalities of our society are proud of the fact that their sons and daughters are in Ahmadiyya Muslim Secondary School.

Although a muslim institution, the school, by virtue of its remarkable academic achievements and exemplary conduct is increasingly attracting the attention of christian parents who had hitherto looked upon Islamic institutions with utter contempt. This reversal of attitude is explicable only in terms of a profound admiration for the school's progressive strides. Ahmadiyya's reputation is based not only on towering academic achievements but also on a unique behaviour. Hence there is no denying the fact that Ahmadiyya embodys a standard of discipline against which other schools can be judged and found lacking. It is my sacred duty, my declared intention to preserve and promote at one and the same time, these high academic and moral standards.

Another area in which the school has excelled is that of sports.

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My boys and girls are evidently tireless all-rounders. In sports, the school's record in the 1978/79 academic year is decidedly impressive. The previous term saw a great deal of activities ranging from soccer to volley ball matches. In the ensuing Inter Secondary Schools (sports) competitions, the school locked horns with formidable and experienced opponents like the Methodist Boys High School, Independence Memorial Secondary School, St. Edwards Secondary School—to name just a few. In an ascending scale of supreme effort, my boys and girls gave impressive accounts of their skills by inflicting crushing, humiliating defeats upon their opponents: In that breathless and memorable encounter with St. Edwards at Kingtom grounds, my boys quickly won the Western Area Soccer Championship and snatched that higly coveted, glittering trophy —the soccer cup—which has now become the exclusive property of Ahmadiyya Muslim Secondary School. Ahmadiyya's victory became the talk of the town and people from all walks of life lined the main streets of the capital to see my boys and girls as they celebrated their victory. Amidst stormy applause the trophy was brought to the school—its final resting place. Indeed, they were great moments of ecstacy.

Refusing to be outdone by the boys, the girls put up a heroic resistance when they met their counterparts of Richard Allen High School. Allah as usual was on our side and the match ended with victory for Ahmadiyya. Thus, by towering above them in the academic and sports fields, the much vaunted superiority of these christian schools was irretrievably shattered. Ahmadiyya's victories over these avowedly christian institutions must be seen as the triumph of Islam over christianity.

In appreciation of these superlative achievements, the school's administration is leaving no stone unturned in its efforts to improve the educational atmosphere for which the school is also known. With this end in view, we have in our Development Programme a number of construction projects. An ultra modern three storey administrative block is almost completed. It will house the staff quarters of the school.

More important, however, is the construction of the School Mosque with dimensions of eighty feet by one hundred. When completed, it will serve as the Ahmadiyya Mission's Central Mosque in the country. Incidentally, it will be the country's largest mosque. This project is a

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graphic demonstration of our genuine commitment to Islam and our determination to spread it.

Apart from the above, we have more projects in the pipe line; the administration is addressing itself seriously to the establishment of a Boarding Home. The fame of the school, the determination of parents from every corner of the country to secure admissions for their wards in Ahmadiyya have underlined the urgent necessity for a boarding home. Already, I have held some important and useful talks with many parents and dignitaries who envinced a great interest in the matter. Unfortunately, the lack of sufficient funds is a serious factor militating against the immediate materialisation of this plan. Be that as it may, I am highly optimistic that Allah will, as usual, come to our rescue; the financial problem will be solved and, in the not too distant future, the school will have a modern boarding home.

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However, one must not forget that in its meteoric rise to prominence, the human factor has contributed very little; rather, it is the invisible hand of Allah which has guided the school all along.

The high academic standards, extraordinary excellencs in sports, exemplary conduct which have become salient hallmarks of Ahmadiyya Muslim Secondary School, have not been attained merely by dint of hardwork but more importantly, by Allah's will. In this regard, it is but perfectly natural that we send thanks and praises to Him Who has given us the courage, wisdom and ability to plod our way to success. In the same light, I fervently request our Holy Master to always remember us in his prayers.

May the peace and blessings of Allah, the Greatest and the Merciful, descend upon us all. Ameen

Ahmadiyya Movement in Nigeria's 30th Majlis Shoora

The 30th Majlis Shoora of the Ahmadiyya Movement in Nigeria was held in Lagos on March 24, 25, 1979. It was attended by delegates representing the Movement's branches in the whole country. In his inaugural speech, Maulawi. M.A. Shahid, Amir and Missionary Incharge, of the Mission in Nigeria, told the conference that the proposal regarding the establishment of an Ahmadiyya Missionary Training College in Nigeria has been finally approved by Hazrat Hafiz Mirza Nasir Ahmad, Khalifatul Masih III, the Supreme Head of the Movement and that steps would soon be taken to implement this scheme. He further dilated upon some problems which the Mission was confronting and appealed to the delegates to cooperate for their solution.

The work of the previous year was placed before the delegates by the concerned officials. Four sub-committees were appointed to consider the proposals received from different branches and to offer their recommendations regarding them. These were thrashed by the delegates and appropriate dicisions taken upon them. The English and Yoruba translations of the Promised Messiah's book "The Fountain of Christianity" will soon be published.

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On the demise of my wife

Hadayatullah Hubsch, Germany

I can't do anything for you
but just to pray
The child you gave birth to
is like the day

You gave up worldly life
to marry me
The soul had come to strive
for God to be

How sweet your love had sung
never in vain
Islamic life had clung
at my lifevein

Now you are gone but still
your prayers stay
Submission to God's will
is the real way

In paradise we'll meet
again so young
To sit at Ahmad's feet
with holy tongue

May Allah bless your soul
and grant you peace
His pleasure is the goal
prayers the keys

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